1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

751 It is worn around the neck. It consists of a thong braided together with reindeer-hair, and beads strung on it. Sometimes a guardian representing a human figure or some animal is appended to such an amulet (Fig. 17, *b*).

304 755 Tattooing, so far as it is not done as a matter of fashion, is also to be classed with amulets. Aching parts of the body are tattooed in order to drive away the pain. Tattooing is thus made to serve as an amulet or guardian. The design of the tattooing frequently represents a human figure. The method of tattooing is the following. Pounded charcoal is mixed with oil. A thin sinew thread twisted with a woman's hair is blackened in it, and then, by means of a fine needle, is drawn through the skin. This kind of tattooing is called getı́'plın ("pierced"). It is practised on women as well as on men: while tattooing as an adornment is practised on women only, and is called lō^{e}-ke'le ("face-painting"). Some women tattoo the face as a charm against barrenness.

The method of charming amulets and making incantations will be discussed more fully in the next chapter.[1]

778 771 General Remarks. — We have seen that the majority of the guardians are family deities. Only the guardian of the habitation has a tendency to become a village protectors. On the other hand, only amulets against diseases, and a certain kind of tattooing, figure as guardians of individuals. All the other guardians are closely connected with the household fireplace and the welfare of the family. They cannot be transferred into a family of strangers; but they may be temporarily engaged by one or another of the members of the family.

[1] See pp. 59-64.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

302 The Koryak women part the hair in the middle from the forehead down to the neck, and braid it behind in two braids, so that each braid begins quite close to the ear. The back of the head is thus left free for the ornamented leather strip, which extends nearly from one ear to the other. This [171] style of dressing the hair is found also among the women of the Eskimo, Chukchee, and the tundra Yukaghir. Even nowadays stone pendants are often attached to the ends of the braids.[1] At present the ends of the braids are usually tied with a thong or sinew-thread on which beads are strung. The braids tied in this way rest on the chest or back, oftener on the chest.

The men cut or shave the hair with a sharp knife in the middle of the head, forming a round tonsure like that of a Catholic priest, leaving all around a thick ring of short hair; so that the forehead is free, and the hair is removed from the nape of the neck and the region about and under the ears. The ring of hair is often supported by a small thong. The Koryak tie their hair with this thong when fighting, running races, tending the flock, or working.

304 Tattooing for the sake of ornament has nearly gone out of use. I have spoken before of tattooing as a protective device.[2] Ornamental tattooing is practised by women only, but I have seen very few tattooed women; all were married. Two of them were childless, so that the tattooing may have been done as a cure for barrenness. That in former times tattooing among women was widespread, may be concluded from several myths. Thus it is related[3] how River-Man, on turning into a woman, had his face tattooed to please Illa'. Neither Steller nor Krasheninnikoff mentions that the Kamchadal practised tattooing; both state[4] that the Kamchadal painted their faces red and white. Ornamental tattooing is called by the Koryak lō-kele; i. e., "painting of the face." Perhaps this appellation applies as well to painting the face with colors, a custom no longer met with. Allusions to this custom are found in mythology: for instance, it is told that Big-Raven's elder son painted [171] his own belly.[5] Judging from Nordquist's and Borgoras's descriptions, Chukchee tattooing is more complex than that of the Koryak. The tattooing of Koryak women, which I had occasion to see, consisted of two or three horizontal lines over the nose, or of two or three equidistant curves on the chin and cheeks. The Koryak, and the other tribes of eastern Siberia that practise tattooing, do not apply the designs by pricking, but by passing under the skin a needle and thread which is coated with coal mixed with grease. Hence the Gishiga Russians call the Koryak tattooing "face-embroidery." I learned from one Koryak that in olden times the method of pricking and rubbing greasy black paint into the holes was also practised.

293 Snow-Goggles Snow-Shoes, Staffs, and Ice-Creepers. — Like all other Arctic tribes, the Koryak use snow-goggles to protect the eyes from the

[1] See Fig. 138, p. 610. [2] See Part I, p. 46. [3] Ibid., p. 304.
[4] Steller, p. 300; Krasheninnikoff, II, p. 68. [5] See Part I, pp. 166, 177.

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2. (cont.)
in Kamchatka, but for painting with red, a seatang pulverized with fish oil or seal oil.

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●304 Among the peoples living farther to the north and east, on the other hand, tattooing is again a locally customary practice. Among the Koryak, to be sure, it is limited to only the women and is not general even among them, where it begins with the wedding and new designs are added every year, so that, according to Ditmar's testimony, some old women look mottled all
ooo over as a consequence of the tattooing (3). The custom of

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3. Ditmar, "Ueber die Korjäken und die ihnen sehr nahe verwandten Tschuktschen /On the Koryak and the Very Closely Related Chukchee/" (Bull. de la classe hist. philol. de l'Acad. Impér. des sc. de St. Pétersb., Vol. XIII, p. 102; Mél. russes, Vol. III, p. 5).

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304 The custom of tattooing is more generally widespread among the Chukchee, for among them it also extends to the girls from their ninth or tenth year on and even to some of the men. The latter, however, as a rule content themselves with only one or two short horizontal strokes above the root of the nose, a cross on each jaw, or the like, whereas the women tattoo more or less the
C entire face and the arms from the shoulder down to the wrist.
[171] According to Nordqvist (4), who has discussed this subject

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4. "Bidrag till kännedomen om Tschuktscherna /Contribution to Knowledge about the Chukchee/" (Ymer, 1882, p. 38).

in detail and has published a few patterns of Chukchee tattooing, they correspond in the basic features to those that Dr. Stuxberg